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FRIENDLY

A D V I C E T O A P A T I E N T;

Calculated more particularly for the Use of the Sick, belonging to the *Infirmaries*, as well the *Out-patients*, as those *within the House*; tho' the greatest Part of it is suitable and of equal Service
TO EVERY SICK PERSON.

By JAMES STONHOUSE, M. D.

Physician to the County *Infirmary* at *Northampton*; and formerly of *St. John's College, Oxford*.

Did not HE that made me in the Womb make him? and did not ONE fashion us in the Womb? Job xxxi. 15.
Condescend to Men of low Estate. Rom. xii. 16.

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THE FRIENDLY ADVICE

PREFATORY

ADVERTISEMENT.

THE FRIENDLY ADVICE, in this little Treatise, will appear to the Reader, somewhat *foreign* to the Province of a PHYSICIAN : — Doubtless it is so — but the Experience of many Years in that Character, particularly in the COUNTY INFIRMARY at NORTHAMPTON, gave me too many sad Instances of the Want of *other* than medical Assurances, and that too in Matters of *everlasting* Concern. To limit therefore to one *particular* Province, a Regard for our Fellow-Creatures, when it is capable of being so beneficially extended, would in my Opinion, debase even Humanity itself, and is utterly inconsistent with the Christian Temper. And tho' a due Deference to the Publick inclines me to justify this Undertaking, yet every candid Reader will readily allow, that I need not make much Apology to others, for what my own Conscience assures me is a necessary Duty. — The frequent Opportunities of observing different, and for the most Part uncultivated Minds, under those various Circumstances of Distress, which intitle them to Admission into a publick Infirmary, and especially my Conversation with Patients there in the Progress of their Distempers, and sometimes in the last Hours of their Lifes, have furnished me with some particular Advantages for an Undertaking of this Nature ; which, easy as it may seem, they who think and assert it to be so, will give, by that very Assertion, a sufficient Proof of their own Disqualifications for it. — It may too often be inconsiderately, and therefore unsuccessfully attempted ; but perhaps they who are best able to perform it, are the most sensible of its Difficulties.

It indeed requires no less Attention to a Variety of Circumstances, in order to restore Health and Soundness of Mind, ~~and~~ to the several Symptoms in order to cure the Diseases of the Body: For it is by no Means sufficient to say, I will talk to a Man in such or such a Manner, because he is sick, or in Pain:—The Nature of his Malady, the Course of Life, which in some Instances might occasion, or contribute towards it; the Tenderness, or Inflexibility of his own Nature; any Abuse or Defect of his Reason or Education; his Presumption or Despair, the various Approaches towards either Extreme; and the Sense or Disregard which he shews to Chastisements or Mercies; all these, I say, require a very different Treatment. So that whoever can justly hope to succeed, must not only have a distinguishing, and well disposed Mind, but be long conversant in these several Circumstances; he must also be habitually exercised in the Methods, and well furnished with the Arguments and Texts, proper for Conviction, Reproof, Instruction, Exhortation and Comfort.

These Reflections, which suggested the apparent Usefulness of some such Help as this, had *with me* the Force of an Obligation to attempt it, so far as is consistent with any general Plan, or Course of Directions; though still we must allow that there will be a great Difference between what is written down, and the casual unrestrained Freedom of a personal Conversation; together with such a prudential Use of Opportunities as will arise from Observations of the Patient's Disposition, sometimes indeed to be learnt in his very Countenance.—From these a Judgment may be formed, what Sort of Discourse will be most suitable at that particular Time; and how far he is likely to reject, or receive any Profit by it.

The *Advice of the Physician*, how judiciously soever given, will in many Cases be fruitless, even where our Expectations are the most sanguine; and one Time or other, must necessarily become so in all: But whilst Reason is not wholly extinct, the good *Offices of the Christian* may always be useful.—Having therefore deliberately weighed the Design, I was encouraged to proceed in the

Execution of it, for these *obvious* Reasons among others—
“ that nothing of this Kind had hitherto been published,
“ and that one of *my* Profession might reasonably hope for
“ some particular Attention; especially from those who
“ have entertained a favourable Opinion of me, and
“ were, or had been under my Care, as a Physician.”

Whatsoever I have advanced either in this Preface, or in the Treatise itself, is *entirely agreeable* to the Convictions of *my own* Conscience, as to the certain Evidence, and great Importance, of those Principles and Practices, which I have enforced and recommended: And I shall esteem myself peculiarly happy, if what I have here suggested may have its due Weight and Influence on the Minds of those, who read it; and animate them, as our Saviour has injoin'd, to SEEK FIRST (preferably to every other Consideration) THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS: “ *For what shall it profit a Man if He gain the whole World, and lose his own Soul?*”

Having thus unreservedly avowed the settled Principles of my own Heart, founded upon the most mature Deliberation, and a long Observation on Men, Manners, and Things:—And having been induced by the most charitable and friendly Motives, as well to the Acknowledgement of my own religious Opinions, as to this Undertaking in general, I am inclined to hope my Reader will in the same Disposition, most readily excuse whatsoever in Point of Judgment, or Impropriety of Expression, might admit of Censure; and that, if he cannot altogether think in the same Manner with me, our Difference in Opinion may no Ways lessen our good Will and Affection, but that he will candidly allow me the same Liberty of judging, which he has an undoubted Right to use for himself.

After all, if this publick Testimony of *my firm* Belief of CHRISTIANITY; the free Declaration of *my own* Sentiments; and my *compassionate* Regard to the immortal Souls of the *lowest* of my Fellow-Creatures, should expose me to any Degree of *Contempt* and *Ridicule*, in such an Age as *this*; wherein Levity of Mind, and its natural Consequence, Dissoluteness of Manners, are

equally evident and deplorable, I shall not be very anxious as to the Event (being well satisfied in the Approbation of my own Conscience as to the Integrity and Benevolence of my Views) but shall refer myself to the Decision of that Day, *when the Secrets of all Hearts shall be manifested*, and our eternal States unalterably determined.

Northampton,
July 9, 1748.





VERSES to the AUTHOR.

LONG had the Art of Healing been confin'd
To save the Shell, the Prison of the MIND ;
Curious had view'd the yellow Ducts of Bile ;
And trac'd the Silver Channels of the Chyle,
Pursu'd the Purple Maze thro' ev'ry Vein,
The Nerves that vibrate, and the Glands that strain.
Hills, Vallies, Woods, and Springs were all explor'd,
The Sea was ransack'd, and the Earth was * bor'd.

Thus Sons of Med'cine ! all your fond Regard
This perishable Frame of Man has shar'd ;
Nor did the Soul your due Concern employ,
Tho' doom'd to endless Pain, or endless Joy.

Thy Knowledge no such narrow Limits bound,
Thy Labours, STONHOUSE, take an ampler Round.
With equal Skill, and with a warmer Heart,
Successfully you cure the mortal Part ;
Whilst with each Cordial, heav'nly Balm you pour,
To cheer the Sick, or calm the dying Hour.
'Tis Thine the tender + Moments of Address
To seize, and strongly sacred Truths impress :
To bid the Patient's Pray'r with Faith arise,
And breathe its grateful Incense to the Skies.
To urge the Saviour's all-atoning Blood ;
And animate the Sinner to be good.

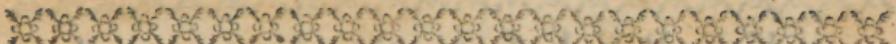
Humane, as learn'd, with other's Bliss you glow
Feel, sooth, deplore, and heal another's Woe.

Ardent while thus your Christian Efforts seek
Health for the Poor, and Comfort for the Weak ;
Your Care for their immortal Welfare shewn,
With heighten'd Lustre shall augment your own.

N.B. These Verses, written by an anonymous Hand, were
inserted (unknown to the Author of this Treatise) in
the publick Papers of 1749, and here added by parti-
cular Desire.

* In searching for different Mines, and Minerals, it is customary
to bore the Earth ; and some of the most efficacious Medicines are
taken from thence ; as Mercury, Sulphur, Steel, and Antimony.

† Moliflissa Fandi tempora. VIRG.



To JAMES STONHOUSE, M. D.

Written soon after Recovery from a dangerous Illness.

TIS laudable—'tis friendly (sure !)

Corporeal Maladies to cure :

But 'tis a more exalting Praise

The Sin-distemper'd Mind to raise ;

To meditate with godlike View

The Health of Soul and Body too.

THEE for this WORK shall Thousands bless,

(Read on the Beds of pale Distress)

And thank the providential Woe,

That brought them HELPS like thine to know.

The heal'd Artificer, whose Hand
Domestick, pressing Wants demand,
More useful made by Thee shall come,
A double Blessing to his Home.

The well-rul'd Family shall prove
An happier House of Faith, and Love ;
And own that all the Joys they share,
Sprung from thy Pen, and medick Care.

Oh ! long belov'd, long honour'd live !

Example to thy Brethren give ;

May THY ATTEMPT to ev'ry Heart

An emulative Zeal impart !

And let their prais'd Ambition be,

To act like * BOERHAAVE, and like THEE.

MOSSES BROWNE.

* This is intended as a Reference to a very conspicuous, and exemplary Part of Dr. Boerhaave's Character ; namely, that he did not think that the most reverential Acknowledgement, and most open Profession of his Religion, as a Christian, derogated in any Degree from his high Reputation, as a Physician---It was his constant Rule to rise very early, and to spend about an Hour in secret Prayer, and in Meditation on some Part of the Scriptures---This Rule he recommended to his intimate Friends, as the best He could give them for their

STANZAS occasioned by Dr. STONHOUSE's
Friendly Advice to a Patient.

*F R A I L Sons of Dust !
Sad Offspring of polluted Clay !
No longer good or just,
To Vice and Folly still a Prey,
Say, can ye hope for Happiness below ?
Alas ! its limpid Streams thro' purer Channels flow.*

their Preservation ; judiciously observing, that the Health of the Body must, more or less, be dependent on the Tranquillity of the Mind---and that " *there is no Peace to the Wicked.*"

Being asked " *how it was possible for Him to undergo so much Fatigue in his Profession?*" He replied, " I have habituated myself from my Infancy to Punctuality and Dispatch ; and my Morning's Retirement gives me Spirits for the Day ; and enables me to act, as in the immediate Sight of GOD :"---that GOD, to whose Bounty He attributed all his Abilities ; to whose Grace He ascribed all his religious Attainments ; by whose Providence he had long been directed, and supported in a Profession which engaged him in a necessary and constant Attention to the various Distresses, and Miseries of his Fellow-Creatures ; and to whose Will he was entirely resigned in every Circumstance which related to Himself, or others. ---May the Example of this Eminent * Man extend its Influence to his Admirers, and Followers ! and whilst they pursue his medical Knowledge, may they aspire to that exalted Piety of which he was so admirable a Pattern !

* See his *Life*, from whence the following Quotation is taken, which shews what Regard the great Boerhaave paid to Religion.—" His Time was wholly taken up in visiting the Sick, searching into every Part of Medicine with the utmost Diligence, and reading the Scriptures, which he generally did after Morning Prayer—He was particularly fond of such Authors as placed the *Love of God*, and its consequential Duties, in the clearest Light ; and was therefore remarkably compassionate to his Fellow-Creatures, and cheerful in his Family, even under the most trying Afflictions."—He would sometimes say with Job, " Shall we receive Good at the Hand of God, and shall we not receive Evil ?"—especially when that very Evil, how grievous soever at present, is designed for our future Good ; for " as a Father chasteneth his Son, so the Lord our God chasteneth us," Deut. viii. 5.

Say,

*Say, can yon Flow'r,
Tho' ting'd its silken Buds with Gold,
If cank'rous Worms devour
Its pearly Germs ere they unfold,
Ere Hope its spreading Beauties to display?
Alas! its Leaves contract, grow wrinkled, and decay.*

*Created pure,
Man was the Child of Health, and Joy;
Oh! had his Faith been sure,
His bliss had been without Alloy.
But Sin, and Death prevail'd; and with them rose
Disease, insatiate Fiend, with all her kindred Woes.*

*Ye vengeful Train
Of Ills, that rack the Race of Man!
Sad Family of Pain,
That make him loath Life's little Span!
Say, was it given you uncontroll'd to rage?
No!—Medicine brings her Balms your Fury to assuage.*

*The eternal King,
Whose tender Mercies still endure,
Has bid the genial Spring
Pour forth a thousand Herbs of Cure,
Has bid the Sea, the Fountain, and the Mine
To ease the torturing Pang, their lenient Stores resign.*

*At his Command
Fair Charity shoots from the Skies;
She opes each wealthy Hand,
And bids yon friendly Walls * arise;
She spreads the Couch, prepares the healing Draught,
And come, ye Poor, she says, “Here find Relief unbought.”*

*Hail sacred Dome!
Hail blest Asylum of the Poor!
Loft in his lonely Home,
The Hind diseas'd had died obscure:
But here restor'd to Labour and to Life,
Again he clasps his Babes, and cheers his drooping Wife.*

* The INFIRMARY.

Nor rais'd alone
 To transient Life, that soon must end ;
 From Mercy's downy Throne
 Here blest Impressions oft descend :
 For see while Medicine makes the Body whole,
 This little Tract affords Prescriptions for the Soul.

Yes, gen'rous Friend,
 Thy Skill attempts the nobler Part,
 The Will deprav'd to mend,
 To probe and cleanse the ulcerous Heart,
 And, through the Saviour's all-restoring Blood,
 To raise to endless Life the Penitent and Good.

T. P.

☞ This little Tract is sold at Three-Pence stitched, or at a Guinea an Hundred, to such as are so charitably disposed as to give it away. If wanted to be sent into foreign Parts, or for the Use of Patients in the Infirmaries, it will be most adviseable to have it sewed in Pasteboards.

The Society for promoting Christian Knowledge has adopted it into the Number of those Books which they disperse, as properly calculated for the Revival, and Advancement of true Religion ; and it may be had, upon the Terms of the Society, by any of their subscribing Members : namely, at Half-Price ; the other Half being defrayed out of the Society's Fund.

The Bookseller begs Leave farther to add, that the Price of this is less than that of any other Tract of the same Size ; which is owing to the Largeness of the Impression, which, through the Hope of supplying most of the Infirmaries, he has printed, and to the Author's Generosity in not taking Copy-Money for this, or any of the preceding Editions.

N. B. A little Tract, intitled, SPIRITUAL DIRECTIONS to the Uninstructed, written by the same Author, is likewise adopted by the Society. These two little Tracts are generally bound up together.

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F R I E N D L Y



FRIENDLY
A D V I C E
T O A
P A T I E N T.

INTRODUCTION.

NE of our blessed Saviour's principal Commandments is, "Thou shalt love thy Neighbour, as thyself*;"—one of those on which, he tells us, *hang all the Law and the Prophets*. In Obedience therefore to this Command, it is my constant and sincere Desire that every Neighbour, especially every afflicted Neighbour, should be truly dear to me; and I can confidently say, that the *Advice* I am now offering, proceeds from real *Love* to you, as a Fellow-Creature, as a Fellow-Christian, and as one now in a Condition, that intitles you to particular Compassion.

To be at once *sick* or *lame*, and *poor*, perhaps too *uninstructed*, are afflictive Circumstances indeed;—and it ought certainly to dispose me, according to the Abilities God has given me, cheerfully to do *my Part*, as a Physician, a Christian, and a Subscriber towards your Cure, Instruction, and

* Matt. xxii. 39.

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Support.—But as Charity to the Soul is unquestionably the noblest of all Charities, I would especially attend to that; heartily wishing so to join the happy Purposes of a REFORMATORY with those of an INFIRMARY, as not only to restore your bodily Health, but effectually to promote your spiritual Welfare, and eternal Salvation.

“ For the Benefits of an Infirmary (as hath been excellently observed by the Reverend Dr. GREY, in his Sermon preached at the Opening of this Charity, at Northampton,) are not confined to bodily Pain and Sickness, but may extend themselves yet further, to the spiritual Maladies of those, who are under the Care of it. The Ignorant here may be instructed, and the Dissolute reclaimed, and the Dead in Trespasses and Sins, through the *all-powerful Grace* of God, be raised to the Life of Righteousness.—The strict Regularity to which the Patients are obliged, the *spiritual Assistance* which is charitably administered to them, the Aptness of Men’s Minds to receive *religious Impressions* in Time of Sickness and Distress, and the good *Improvement* that will be made of it, to the pressing *home* upon them their *everlasting Concerns*, whilst they are here in a *suffering and declining Condition*, ALL contribute to this happy Change.—And who is there, that feels not an inward Pleasure (a Pleasure that must greatly overpay his Liberality) when he reflects, that by a *small Benefaction*, He may be *happily instrumental*, not only to the prolonging of a MORTAL LIFE, but to the saving of an IMMORTAL SOUL.”

The Visits of a Physician to every particular Patient cannot be long, and much of the little Time he spends with each, must be employed in the Advice peculiar to his Profession. The great Duty of instructing the Ignorant can but rarely, in *any measure*, and never *fully* be discharge by him. I would therefore gladly make up the Deficiency, by applying myself to you in *this Manner*; which enables me to speak to those whom I see not;—to those at the reatest Distance from me;—and perhaps I may continue to speak when my Lips are silent in the Dust; for though I am not a MINISTER, I should scarcely think I deserved

the Name of a CHRISTIAN, if I was not willing, when proper Occasions offer, to instruct and comfort you, as your Circumstances and my own may permit ; and not you only, but such others as may hereafter stand in need of the same charitable Assistance.

Suppose me then at your Bed's Side, and to address you,

- I. As ~~in~~ under the afflicting Hand of God ;
- II. As lodged in a Place where you are daily receiving many of his Mercies ;
- III. As surrounded with several instructive Objects and Circumstances, which, if it be not your own Fault, may be very serviceable to you.

S E C T I O N . I.

ADVICE to a PATIENT, considering him as under the afflicting Hand of God.

THE first necessary Advice will arise from the Consideration, that you are now under the afflicting Hand of God.—The Place in which this finds you, as a Patient, supposes two *very grievous* Afflictions concur ; namely, That you are under some Illness or unhappy Accident ; and that you are so poor as not to be able, at your own Expence, to procure *proper* Relief.—The Governors would not have admitted you, if they had not been persuaded this was your Case : And there would be so much Injustice and Wickedness in deceiving them into such a Persuasion, that I shall not entertain any such Supposition.

To regard God as the Author of Affliction. You are afflicted, and I hope you know your Afflictions come from the Hand of God.

—You must know it, if you believe there is a God, and that he preserves, governs, and directs all Things : A Fact so evident to the common Sense of Mankind, that, I would hope, none can so much as question it. — Now if you believe that God so far regards you as to send Afflictions (as you know too, that “He does not afflict willingly, or

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"grieve the Children of Men *,") you *must* believe, that He has *merciful Designs* in afflicting you;—and that, as He is always *present* with you, so, He *observes* what Influence this Affliction has on your Mind; as a *wise Physician* who has prescribed for a Patient, will attentively remark what Effects his Prescriptions have produced.

The Apostle expressly tells us, "That God corrects us for our Profit, that we may be *Partakers* of his Holiness †."—But that we *may* be so, it is necessary, as Solomon directs, "in the Day of Adversity, to consider ‡."—My first *Advice* and Request to you therefore, is, that you would seriously consider what is your *present State of Mind*, that so you may the better apprehend the *particular Design* of our heavenly Father in thus *chastising* you.

To examine whether He be a real Christian. Let me intreat you to reflect, in the first Place, whether you have Reason to believe that you are, or are not, a *real Christian*:—

I take it for granted that you are *called* a Christian;—that you have been *baptized*;—and that you have not *expressly renounced* your Baptism;—that you have often attended some Place of Christian Worship;—and that you believe the Scriptures to be the Word of God.

But, certainly, this *alone* is not enough to prove you a *real Christian*, and to secure your Salvation: Whether he be a *profligate Sinner*. For if there be any Crimes in the World, that can draw down the Wrath of God,

and expose us to the manifest Danger of eternal Damnation; such Crimes are too frequently found among some, who are *baptized*, who attend public Worship, and deny not the Truth of the Scriptures.—Are there not, among such, "Whoremongers, Liars ||,—Adulterers, Thieves, Covetous, Drunkards, Revilers, Extortioners § ?"—Now the Scripture expressly says, of all these, *That they shall not inherit the Kingdom of God*; and that the *abused Name* of a CHRISTIAN, which they presumptuously retain, shall be so far from

* Lamentat. iii. 33. † Heb. xii. 10. ‡ Eccles. vii. 14.
|| Rev. xxi. 8. § 1 Cor. vi. 9, 10.

availing them, that it shall enhance their Condemnation * :—Nor is profane Swearing and Sabbath-Breaking, though persisted in by such Multitudes, less destructive : For “ the Wages of these Sins is (*eternal*) Death,” and the Practice of them a *sure* Sign of an irreligious Heart.

If you therefore find, in your own Conscience, that you profane the Name of God ;—that you customarily break his Sabbaths (as if you would force your Way through *that* Fence, to a Thousand other Transgressions;) —that you have lived in secret, or open Uncleanness ;—that you allow yourself in Lying, Stealing, Cheating, Covetousness, Drunkenness, Backbiting, or Injustice ;—or in *any other* evil Course, which you *know* to be contrary to the Word of God, and the Design of his Gospel ; you cannot doubt one Hour, nay, one Moment, about your State.—Whatever your *Notions* and *Pretences*, and *Forms* of Religion may be, you are undoubtedly *wicked* under the *Displeasure* of God ;—and in *Danger* of everlasting Misery.—You have therefore *Reason* to think, that God thus afflicts you, to rouze and awaken your Conscience ;—to shake you as it were, out of this dead Sleep of Sin, that you may humble yourself before him ; lest *this Sickness* consign you over to Death, and Death to that Judgment, for which you are so unprepared.

But I must in Faithfulness farther tell you, *Or whether he be not a mere outside Christian, destitute of inward Religion.* that though you may be free from any such abominable Wickedness, as I have described, you may nevertheless be a formal, lukewarm, and fruitless Professor of Christianity,—under the Guilt of numberless Sins, and in the Way to utter Ruin.—Undoubtedly you are so, if you have “ *no Fear of God before your Eyes* † ;”—if you have “ *no Love to God* ‡ ;”—if you live “ *without God in the World* || ;”—if you have not been used to pray ;—and I

* “ Not every one that *faith unto me, Lord, Lord,* shall enter into “ the Kingdom of Heaven ; but he that *doeth* the Will of my Father “ which is in Heaven.” Matt. vii. 21.

† Psalm xxxvi. 1.

‡ John v. 42.

|| Ephes. ii. 12.

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will add, (for indeed the Proof of this may be brought to a short Issue) if you have not been used to pray * alone, and have not been *sincere* and *earnest* with God in your Addresses.—It has often and justly been said, “ a Man “ may as well live without *Breath*, as a Christian with-“ out *Prayer* :” And merely to pronounce *Words* before GOD without any *inward* Meaning or suitable Affection, is not *really Prayer*, whatever it may be called.

Nay, I must tell you farther, That though you may have felt *some Awe* of God upon your Heart, and though you may, in a *customary* and *formal* Manner, have prayed to him in Public, or in secret, or even with some *transient Affection*, yet you are not a real Christian, if you have not a *true Faith in Christ*; that is to say, if you have not been made *thoroughly sensible* †, that you are a miserable Sinner,—that, as all your Faculties are the Gift of God, (who needs not the Services, or Assistance of the purest Angel, much less the imperfect Obedience of guilty Man,) you cannot be justified before God by any Works of your own ;—if you have not been fully convinced that you can be saved only through Christ, and obtain Pardon and Acceptance through the Merit of his Blood and Obedience, by which he procured for us the Offers of Grace, and all the Blessings of the new Covenant ;—If you have not, I say, in *this Persuasion*, committed yourself to God, through Christ the Almighty Saviour; with a sincere Desire to be holy *here*, in order to be happy *hereafter*; with an unfeigned Repentance for all your past Sins; and with an humble Resolution, that, by the Grace of God,

* *When thou prayest, enter into thy Closet, &c.* Matt. vi. 6. The Word CLOSET, in our English Translation, signifies, in the ORIGINAL, *Closet, Chamber, Wardrobe, Warehouse*, or any other *separate Apartment*.—And Christ might probably use a Word of such Latitude, that none might plead, in Excuse for the Omission of *secret Prayer*, the Want of so convenient a Place for Retirement as they could wish.—I thought it necessary just to hint this, and to observe farther, that every Patient in a *Public Infirmary* may consider himself, when kneeling at his Bed-side with his Curtains drawn round him, to be (scripturally speaking) in his Closet.

† 1 John i. 8.

you will reverence all his Commands ; and labour, for the Time to come, to obey them.—*If such a Faith, and Consciousness of your own Insufficiency be wanting, I must declare to you again, (though with much Concern) that your Hope is no other than Presumption;*—and it would be great Treachery to God, and Cruelty to your Soul, should I flatter you in it.

Here I must observe that *Presumption* is not confined to that audacious Disposition, which is evident in hardened and profligate Sinners, who seem to disregard, and even defy their Creator. There is another Kind of *Presumption*, the more dangerous on account of its Disguise, which may be such as to conceal its Nature and Tendency from those, who are the most deeply infected with it.—For instance, there are some who are inclined (though surely through *Ignorance*, for I cannot in Charity suppose any other Cause) to think themselves in no Danger, nor their Souls at all distempered. Their Insensibility, not less dangerous to the Mind, than a mortified Limb to the Body, requires a peculiar Treatment : Those I mean whose Conscience is quiet and easy on a false Foundation ; and whose Language, even on the Verge of Eternity, is of this Kind. “ I have done no Harm—I have wronged no one—I am as good as the rest of my Neighbours—“ I am no more afraid to die than others.”—And to such as *These*, who know not the Corruptions of their own Nature, their immense Distance from their most Holy Creator, or their Need of a Saviour, I am now addressing myself ; to awaken in them, if possible, a thorough Sense of their own *Vileness* ; and as this Expression is warranted by Scripture (see *Job xl. 4.*) it can admit of no just Exception—nor will any I hope, on such an Occasion as this, think what follows it too severe,—for whatever may be the Appearance of Severity, I must assure the Reader, that such Passages, where-ever they occur, are extorted by the *most compassionate and zealous* Concern for his eternal Welfare.—Would it not be greater Cruelty to conceal the deplorable Misery of your spiritual Condition, than through an ill-judged Compassion to omit the Prescription of a *needful Remedy*, because it may be *loathsome* to the

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the Taste? Or to forbear through a false Tenderness a necessary Incision, because it will be *painful* to the Flesh.

I must remind you therefore, that an inspired Writer speaks not of *this*, or *that notorious Sinner*, but of *every Man*, when placed in the immediate Sight and Presence of God, as appearing “abominable and filthy.” (See Job xv. 16.) And to make you *more sensible* of this, with which the Generality of Mankind seem *so very little* affected, I must intreat you, that you would imagine yourself called BY NAME into the Presence of our GREAT JUDGE.—Suppose that you saw him seated upon his Tribunal, in all the Pomp, Majesty, and Terror, in which He will be manifest at the LAST and DECISIVE DAY.—Imagine, that while all the World was in *Flames* around you, and the Pit of eternal Destruction opened its Mouth to swallow up those miserable Creatures, whom *Divine Justice* should doom to it, God should charge home upon you the Guilt of every Sin, that from the first Day in which you were capable of an actual Violation of *his Law*, even to the present Moment, you have committed, in every Place, Circumstance, and Relation of Life; and should add to the Account,—all the Means of Grace which you have neglected, or used without Advantage, viz. attending on Sermons without Edification;—on Sacraments without Faith and Repentance;—praying without Attention;—confessing without Remorse;—hearing the Terrors of the Law without being alarmed;—the comfortable Proposals of the Gospel without embracing them;—all the *Gifts* and *Talents*, with which he had intrusted you, and which you have not duly improved, or probably have perverted into Occasions of Mischief.—Imagine Him to reckon with you for every forgotten Mercy he has bestowed upon you, through so many Years of Prosperity and Comfort, with which you have been blessed; and for the needful Afflictions, which, in his fatherly Wisdom, he has seen fit to appoint, and by which you have not been humbled in a becoming Manner;—for every Conviction of your own Conscience, and Motion of *his Spirit*, which you have not seconded, nay, which you have resisted and

OVER-

overborne.—For all the *Vanity, Pride, and Licentiousness* of your *Thoughts*;—for all your lascivious, passionate and slanderous, yea, “*all your idle Words.*” (Matt. xii. 36.) by which is meant, every Part of your Conversation, that has an evil Tendency or Effect either designed, or naturally resulting from it,—and all this too in Comparison with what He knew you *might* have been, and *might* have done for his Service, with the Capacities and Opportunities which he has given you :—*In comparison* too with the *many better Purposes* you have formed, and *solemn Resolutions* and *Vows* which you have made and broken :—And then let *your own Heart* answer, whether you would *dare* to stand the Consequences of such an Examination and Account as *this* :—Or whether all your *towering Confidence* would not be blasted by the CURSE denounced “*against every one that continueth not in all things which are written in the Book of the Law, to do them.*” Galat. iii. 10.

Call all these *awful Representations* at once,— and, in full View of them *all*, let *Conscience* answer, whether before that Tribunal you would *presume* to say, “*Judge me, O Lord, by my own Virtue and Duties: I am the Man who have completely obeyed all thy Commandments.*” Nay, would you *venture* to say, “*Judge me, O Lord, by the best Month, or Week, or Day, as it appears to thy all-penetrating Eye, and stands in Comparison with thy perfect Law.*”— Or would you not much rather choose to cast yourself (without *any* Exception for the *best* of your Days or Duties) upon the overflowing *Mercy* of God and the *Merits* of the Lord Jesus Christ, our compassionate Redeemer? And if you intend to make *that* your Refuge and your PLEA at the Bar of God; prepare yourself for it, not only by disclaiming all Pretences to *Merit of your own*; not only by acknowledging yourself an unprofitable Servant (because far beyond this must be the best and holiest of the Sons of Adam appear wanting, if weighed in the strict Balance of God’s Justice) but by the most humble and sincere Acknowledgment of your own Corruption,

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ruption, and wretched State. Fly to this, *your only Plea*, instantly, and as an Act of the Almighty's Grace, plead it solemnly, plead it continually.

Are you at a Loss for a *Form*? Lo ! a short but most important Addition to that of the Publican (see *Luke xviii. 13.*) may well be the first, "God be merciful to me a Sinner, for the Sake, and through the Merits of my only Saviour and Redemer Jesus Christ!"—Great and very prevailing is the natural Eloquence of a truly broken and contrite Heart, howsoever conceived and expressed.

Let me again urge you to make this *your Plea*, and plead it *immediately*; God only knows, how few the Moments may be in which you will have *Room* to plead it, before you are called to *Judgment*:—To that Judgment which will teach the *haughtiest* Sinner, what a "fearful Thing it is to fall into the Hands of the Living God *." "And compel him to cry to the Mountains to fall upon him, and the Rocks to cover him," from that far more dreadful Sentence, "DEPART from ME ye cursed into Everlasting Fire."

Here I think it very necessary to add in order to prevent *Mistakes*, that this deep Humiliation, and solemn Application to the Mercy of God, through Christ, is appointed by HIM, as the Evidence of our thorough Conviction and deep Sense of our own Wants and Unworthiness, which is a previous and necessary Qualification for the Reception of his Grace. Being thus humbled, and thus applying to Heaven, we shall receive the necessary Supplies of divine Assistance to subdue the DOMINION of Sin in our Hearts, and to animate us to the PRACTICE of *universal* Righteousness, and *true* Holiness; (that Divine PRINCIPLE) without the *sincere Prevalency* of which "no Man shall see the Lord †." Holiness, I say, the great End of the GOSPEL as well as the LAW;—to produce and advance which, the *Grace* of God through Jesus Christ has been revealed and imparted to us.

Now if with this Sense of your own Weakness and Wants, and a firm Faith in Jesus Christ and his Gospel,

* Heb. x. 51.

† Heb. xii. 14.

which

which is styled by the Apostle “*the Power of God unto Salvation to every one that believeth;*” if thus grounded you *conscientiously* guard against all known Sin, and be truly sorry when you fall into any by *Infirmity or Surprise*;—and in such a Case, apply immediately to the *Mercy of God*, through the *Merits of Christ*, for your Pardon, with *renewed Resolutions* against Sin for the future, and hearty Desires, that God would preserve you from all Impiety; then indeed you are a *real Christian*:—And I should be sorry if any thing I have here written should be the Means of giving you the least Distress.

Weigh this Matter therefore impartially; weigh it with the strictest Attention;—for if this be not your Character, be assured you are an unpardoned Sinner;—you are under the Curse of God’s Law;—and you must believe,—repent,—and be reformed.—The *whole Temper of your Heart*, and the *whole Course of your Life**, must be changed, or you must perish for ever.—Take it not as resting on the Authority of a weak and fallible Mortal, but as the Decision of our Divine Master himself, *the faithful and the true Witness*, who has expressly said, and solemnly repeated it, “*Except ye repent, ye shall all likewise perish*†;—He that believeth not, is condemned already, and the Wrath of God abideth on him ‡; and the Wicked shall go away into everlasting || Punishment §.

* John iii. 3.

† Luke xiii. 3.

‡ John iii. 18, 36.

|| Matt. xxv. 46.

§ Now upon the whole what can a *careless debauched Person* say to these Things? Though he *sturdily* bears up at present against these Impressions, can he think, that he shall always be able to brave it out against God and his own Conscience? Can he suppose, that he shall not (at least in the *last Hours* of his Life) condemn himself with *very dismal Reflections* on the Folly of his Sin, and the terrible Foreboding of its *Punishment*; as others, equally *unthinking and unhappy*, have done before him?—Too many there are who slight Religion in their *Health and Prosperity*, though they cannot but esteem it in Time of *Danger and Death*.

See Page 55. of that *alarming little Book*, *Dr. Woodward’s Fair Warning to a careless World*--in which he has collected the Sentiments of the most eminent Men, in their *serious, or dying Hours*.

Serious Advice to the Self-condemned. If your Heart condemn you on this Examination, I intreat you, by the Mercies of God on one Hand, and the Terrors of the Lord on the other—and by the Worth of your immortal Souls, that you immediately and earnestly supplicate the Almighty for *Pardon* and *Grace* through our Mediator Jesus Christ; and that you make your Application to some whom you have *Reason* to believe are themselves acquainted with *vital Religion*, and especially to some *Clergyman*, whose tender Concern for your immortal Welfare, may make him *willing* to give you the Instruction and Assistance which your Circumstances require; lest this Illness should end in Death, and Death in your *final Condemnation*, and *irrecoverable Ruin*.

In the mean Time, let me observe for your *Encouragement*, that there is Reason to hope that a compassionate God intends to prevent it, by this *seasonable Affliction*; and that, as the Apostle says, *You are chastened, that you may not be condemned with the impenitent World* *.—Improve these tender Moments; improve the Advantages you now enjoy; and it is not improbable but it may appear, that you were brought into this *Infirmary*, that your Abode and Relief here might be the Means of bringing you to Heaven?

Address to the Sincere Christian. I speak this to you on a Supposition of your being under the Conviction either of a profligate, or of a careless and lukewarm State of Life; but I would rather hope, that this little Tract may fall into the Hands of many, who are become acquainted with *real Religion*; and that I may address my Reader, as a Child of God, whom he chastises in special Love; as a “*Branch in Christ, which bears Fruit, and which he purges, and prunes, with the sharp Knife of Affliction, that you may bring forth more Fruit*.”

To improve this Retirement for Self-Knowledge. In this Case, I would urge you wisely to improve the Opportunity of your present Retirement from the Labours of your Calling.—You have now vacant Days;—and, perhaps too, sleepless Nights,—spent in Silence on a Bed

* 1 Cor. xi. 32.

† John xv. 2.

of Sickness, or of Pain.—Use these tedious, but precious Hours in examining your own Heart,—in searching and trying your *Ways**, that you may learn the special Design of Providence in this Dispensation;—that you may recollect what Duties you have been most accustomed to neglect in the Place, and Relation in which you are fixed, and what Temptations have been most ready to prevail on you; and, in some lamented Instances, to draw you aside from H I M, whose Goodness, Forbearance and Mercy, you had so often experienced.

To enquire into
the Design of
the present Af-
fliction.

Lift up your Heart to G O D, from time to time; and say humbly, whilst you are bearing his Chastisement, “Shew me wherefore thou contendest with me†.—What

“ I know not, teach thou me; and where-
“ in I have done Iniquity, may I do so no more ‡.”—
Yield yourself with a true filial Submission to the Rod of your heavenly Father:—Bear it patiently || ;—bear it thankfully:—Let Thoughts of God’s unspeakable Love to you in Christ, and of your most unfeigned Love and entire Submission to him, as your Father, mingle themselves with all you suffer from his Hand;—and labour earnestly, that whether the Health of your Body be recovered, or continue to decline more and more, the

* Lamentat. iii. 40. † Job x. 2. ‡ Job xxxiv. 32.

|| The common Language of ignorant, and indevout Minds, which we daily hear, is of this Kind: “I *must* bear the Pain; or “I *must* submit to the Affliction under which I now lie, because “I *cannot* help it.”—I know there is no Remedy, and therefore I “*must* strive to bear it as well as I can.”—A Heathen might say all this, and more; but it is by no means the Voice of a Christian, or a Proof of that Resignation to the Will of God, and Submission to his *fatherly* Corrections, which becomes the Duty of every sincere Professor of Christianity.—Those who *love God* will obey him, not because they *must*, but because they think it *right*; not doubting the friendly Intentions of the Almighty Parent in thus afflicting them; and that it is as much for their *spiritual* Welfare, as taking a Medicine by the Direction of a judicious Physician would be for their *Bodily* Health.—The Language therefore of the *real Christian* is

“ Speak, Lord, and so assist me, that I may cheerfully obey.
“ Strike, Lord, and so assist me, that I may patiently bear.”

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Health of your *Mind* may be greatly promoted by this Course of Discipline, and by every Day of it.

The Particulars here advised would in the main equally suit you under your present Affliction, if you lay on your *own* Bed, in your *own* Chamber, and had the requisite Supports and Assurances ministered to you, at your *own* Expence. But let it be remembered that I am now speaking to you, as a *Patient in an Infirmary* :—A Place where, as I have hinted to you already, you are surrounded with many Mercies, and with many Objects and Circumstances, which, if it be not your own Fault, may greatly contribute to your particular Instruction.

S E C T I O N II.

ADVICE to a Patient, considering Him as in a Place where He is daily receiving many Mercies.

Several Mercies Y O U are in a Place where you are surrounded with many *Mercies*, for which, therefore, you ought to be *very thankful* ;—*thankful to God*, as well as to your *human Benefactors*.—You have convenient Lodging,—an easy warm Bed,—a good *House* around you, to shelter you from the Inclemency of the Weather; an Inclemency, by which Distempers in a *Cottage* are, at *some* Seasons of the Year, rendered much more dangerous, and painful than they would otherwise be.—You have Attendants to wait on you, as your Necessities require, Night and Day.—You have Food sufficient and proper,—such as may comfort and support Nature, without feeding your Distemper.—And then you have the *most suitable Medicines*, in their *greatest Perfection*, prescribed by *PHYSICIANS*, judged (by those who have configned this Office to them) to be of *approved Skill* and *Experiencē* :—Nor can they be under the *least Temptation* to overload you with them; a Circumstance which is of no *small Importance*.—These Gentlemen visit you at *stated Seasons*: and are always ready to attend you, if an *extraordinary Circumstance* in your Case should make it necessary.

If you are wounded, or under the Agony of a broken Bone, or in other Circumstances, that require the important Aid of SURGEONS, there are likewise some of that useful and necessary Profession, ready to attend you with their Assistance ;—which would else, perhaps, have been so expensive, that you might have been ruined by procuring it, or have perished for want of it.—So that, upon the Whole, such as are in a superior Situation, if they have not a great Command over themselves, and are not so happy as to fall into very faithful Hands, may want many of those Advantages, which you have here for your Comfort and Recovery.

Have you therefore not abundant Reason
Thankfulness to be thankful to your Benefactors, and, above advised. all, to GOD, for these good Things, and for that happy State, into which, amidst all your Afflictions, you are now brought ?—I say, above all, to GOD, because it is HE gives Them a Power to help you, and a Will to do it.—It is HE that encourages them to go on from Year to Year, with renewed Expence, and to take such frequent Trouble in Attendance, as many of them do, on no other Consideration than that of being beneficial to you.

Methinks, in this View, you should be praising God every Day, and every Day intreating, that his Blessing may abundantly rest upon those whom HE has made, in these Instances, the Instruments of his Goodness to you.—And indeed you should be very thankful to Him, not only on your own Account, but that of others. Poor as you are, I could earnestly wish that you might be rich in the Grace of Christian Charity ; and if you are so, you will be concerned for others as well as for yourself.—You will rejoice and be thankful for the Relief which every Patient in the INFIRMARY, or belonging to it, receives by this useful FOUNDATION ;—it will delight and comfort you to think how many such Houses of Mercy there are in our Nation, how many Thousands have been already relieved and recovered by Means of them ;—and what a Probability there is, that in future Times they may be more numerous, and more useful too, by gaining Experience in the ART of DOING GOOD ;—and your opening

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Mind (if it be formed *aright*) will rejoice in the Prospect of Relief and Comfort to those, who are yet unborn.

With due Expression of Gratitude. If you have any Spark of Gratitude to God, for your own Share in this merciful Provision, you will also be enquiring what

Return you should make?—The Answer is easy:—Truly, the most acceptable Thing both to God and Man, which you can do in your *present Circumstances*, is to endeavour to *improve*, as much as possible, all the Advantages which you here enjoy both for *Body* and *Soul*.—Do not therefore, as some *foolishly do*, neglect this Opportunity, and so disappoint the charitable Designs and Efforts of your *best Friends*.

All Advantages to be improved for your Recovery, It is less necessary for me to urge you to make the best Use of the Advantages you enjoy, for the *Recovery* of your Health, not only as it may be reasonably supposed you

do it, but will as according to the Rules of such Places as these, any great and visible Irregularity will not be endured:—Yet there are little *mischiefous Artifices*, which some Patients will practise, and which may now and then pass undiscovered;—especially to procure what may be improper for them to eat or drink, which you ought conscientiously to avoid; for as it would be hurting *yourselves*, and perplexing your *Physician*, so it would be grossly abusing the Charity, of which you have sought to partake, either to omit what you are appointed to do, or to do that, which out of a tender Regard to your Benefit, and that of others is forbidden.

and for your Salvation. But what I have now chiefly in view, is to urge you to a diligent Care in improving every Opportunity for the Benefit of your Souls; which (whatsoever the Degree may be) are unquestionably more or less distempered; and, being of infinitely greater Value than your Bodies, demand that sovereign and necessary Cure, which Religion alone can afford.

You will have in this INFIRMARY frequent Opportunities of hearing or reading the Scriptures, and other good Books,

Five Religious Opportunities in a well-regulated Infirmary, viz.

Books, of attending Prayers, Sermons, and Sacraments, and of conversing with some spiritual Guide.—If all these be duly improved, you may have Reason to bless God for every one of them.

Reading.

You have Bibles in each Ward; let them not lie neglected. But if you are able, read them yourself, or else get another to read them to you; but daily, one Way or other, keep up an Acquaintance with the Contents of that divine Book, as you have Opportunity, and the State of your Health will permit:—Above all, be mindful to read such Portions of Scripture, as are most suitable to *your own Case*; and lest you should be at a Loss where to find proper Passages, I have pointed out the following, as particularly fit for the Perusal and most serious Consideration of the Sick, especially those in an Infirmary,—and *before* you begin to read them, always make use of the *Collect* * for the second Sunday in *Advent*, or some such Prayer.—Suitable Ejaculations too *while* you read, will not, I hope be forgotten.

The Book of *Job*.

Psalm VI.

XXII.

XXX.

XXXII.

XXXIV.

XXXVIII.

XLI.

XLIX.

L.

LI.

LXXI.

Psalm LXXIII.

LXXVII.

LXXXVIII.

XC.

CII.

CIII.

CVII.

CXVI.

CXXX.

CXXXIX.

CXLV.

Ecclesiastes XII.

* The COLLECT.

" Blessed God, who hast caused all Holy Scripture to be written
 " for our Learning, grant that I may in such wise hear them,
 " read, mark, learn, and inwardly digest them, that by Patience
 " and Comfort of thy Holy Word, I may embrace and ever hold
 " fast the blessed Hope of everlasting Life, which thou hast given
 " me in our Saviour Jesus Christ. AMEN."

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<i>Isaiah</i> XXV.	<i>Ephesians</i> V.
XXVI.	VI.
LIII.	
<i>Jeremiah</i> II.	<i>Philippians</i> I.
III.	III.
XXXI.	
<i>The Book of Lamentations.</i>	<i>1 Thessalon.</i> I.
<i>Hosea</i> VI.	V.
XIV.	
<i>Micah</i> VII.	<i>Hebrews</i> XI.
	XII.
	XIII.
<i>Matthew</i> XXV.	<i>James</i> I.
XXVI.	<i>1 Peter</i> I.
XXVII.	III.
<i>Romans</i> V.	IV.
VIII.	
XII.	<i>2 Peter</i> III.
<i>1 Corinth.</i> XV.	<i>1 John</i> I.
<i>2 Corinth.</i> IV.	II.
V.	III.
XI.	
	<i>Revelat.</i> II.
	III.
	XXI.
	XXII.

To apply and profit by these Chapters, will demand the same Care and Attention on *your* Parts, as was required on *mine* to collect them.—Let me therefore intreat you by no Means to pass over them with Disregard, or Indifference. They are of the utmost Importance to you: Consider them as such—Pause on them:—Take some *weighty* and *comfortable* Verse to lay up in your *Memory*, that you may *meditate* on it by Night as well as by Day.—The *TEXTS* of Scripture, which, in *several Infirmarys*, are written on the Walls, in the respective Wards, may, by the Blessing of God, be *very useful*, if thus *seriously* read, and frequently made the Subject of your *Meditation*.

But besides your principal and constant Instructor the *BIBLE*, you will stand in need of other pious Books, the judicious Choice of which, is of much greater Consequence, than (considering your Education) you can be supposed to apprehend.

Some

Some of this Kind you probably may have of your own, or you may have an Opportunity of borrowing such.—Excellent Instructions are to be drawn from them, and when you have obtained such as you apprehend may best supply your Wants, let me intreat you to make frequent Use of them.—Particularly remember that Books, which contain *Forms* * of *Prayer*, are not to be read only at the Time of your Devotions, but you are to study them carefully; to acquaint yourself with the true Sense and Meaning of every Expression, that you may understand clearly what you ask, or what you utter, and why? without which your Prayers will be but vain Babblings.

It is true, if you are confined to your Bed, by any acute Illness, which requires + Rest, and will not admit of attentive Thoughts, Reading must be impracticable.—But there are so many Patients in other Circumstances, that I thought this Advice very proper for them, especially as the *inactive* State to which they are necessitated by their Condition, may be a Means of contracting an *Habit* of Idleness, if they should not be directed to some useful sedentary Employment; and if a Number be capable of fitting to any Kind of Work together, (which is often the Case) then one, who can *read* well, may read to the rest, while they follow their Business, but not with so loud a Voice as to disturb any to whom that might be prejudicial; all which may be left to the Judgment of the MATRON; and it may, by the Blessing of God, be productive of good Effects.

Prayers. You will hear *Prayers*, suited to the Generality of Patients, read in your Wards several

* Such as Bishop Gibson on Family Devotion, Jenks's Devotions, &c. &c.

+ Though such as are in a State of great Weakness are incapable of doing any Thing, they ought to remember that there are PASSIVE as well as ACTIVE Duties; that is to say, they may glorify God; and give Proofs of Obedience, not only by Doing, but by Suffering. The Soldier of Christ is not always in Action, but sometimes appointed to remain still, and to watch in the appointed Station; and blessed is that Servant whom his Lord at his coming shall find so doing.

Times in a Week—Weigh them *diligently*;—endeavour to keep your Mind *attentive* to every Sentence; and strive to make every Prayer your own, by offering it up to God with Faith, Humility, and Devotion; always remembering, that whatever Prayers you may bear, or even speak, they are not *your Prayers*, unless they express the real Sentiments of *your own Soul* before that God, who *searches all Hearts, and tries the Reins of the Children of Men*;—and is greatly displeased with those *who draw nigh unto him with their Mouth, and honour him with their Lips, while their Hearts* * *are far from him*. Such *Pretences to Prayer are an Abomination to the Lord*.

If the particular Method of public Worship here should be something different from that to which you have been accustomed, make no unnecessary Exceptions, but be thankful for the Advantages you have, and endeavour to make the *best Use* of them.—Such Places as these are not proper Scenes for *Disputes about Religion*, nor are the Days of Affliction proper *Seasons* for them.

The *Faith* of all *real Christians* is *principally the same*, as to the grand Articles of it.—The Blessings which we ask of God, are the same; (namely) That He would pardon our Sins,—and cleanse our Hearts by his Holy Spirit,—and enable us through a Principle of *Faith* and *Love*, to live *soberly* as to ourselves, *righteously* as to our Neighbour, *godily* † as to our heavenly Father; and so to improve all our Enjoyments and Afflictions, that we may *all* be *fit* for Heaven, and at last may *all* meet there.

These are Sentiments to which every *good Man* can join, and at the End of which he will be sure to put his *hearty AMEN*; for indeed he ought never to *withhold* it, when he has an Opportunity of joining in such Petitions as express the *very Vitals* of Religion; whether these Expressions are, or are not in frequent Use in the several Congregations with whom he has usually associated.

Sermons. If Sermons should be preached in the INFIRMARY (as it may reasonably be supposed they often will) observe especially what is most suitable to *your*

* Matt. xv, 8.

† Titus ii, 12.

own Case, lift up your Heart to God for a Blessing before the Discourse begins, and when it is ended ;—and, if you have an Opportunity of conversing with other Patients, be ready to talk on what you have heard, in an humble, thankful Manner, that you may acquire some Benefit by it, and retain any serious Impressions that have been made on you.

Sacrament. As for the Sacrament of the Lord's Supper, it is no doubt an useful and excellent Ordinance, admirably fitted to administer Consolation and Establishment to Christians under all their Trials ;—to awaken their Graces,—and to confirm their good Resolutions, by reminding them of the *Atonement* of Christ, and by representing his dying Love.

But I beseech and charge you, that you do not attend the Sacrament in a careless Manner, or as if you thought it would work like a *Charm*, and that the outward Performance of that Action would be of any Significancy to your Salvation, unless it be attended with a *lively Faith* * in CHRIST, *unfeigned* Repentance for all your Sins, and *sincere* Purposes of better Obedience.—On these Principles you are to regard it,

As a REMEMBRANCE of the Death of Christ : particularly his Sufferings in his Character—in his Body—in his Soul for your Sake.

As a SEAL of the Covenant, which is confirmed in this holy Solemnity, and by which all true Believers are intitled to every Blessing ;—particularly pardon of Sin—Assistance of the Holy Spirit—and eternal Life.

As a BADGE of your Christian Love † to all your Brethren in Christ, however they may be distinguished from each other in their different Forms of Professions, or Ranks in Life ; particularly acknowledging yourselves, in the most solemn Manner to be the Children of one Almighty Father—redeemed by one Saviour—and Heirs of one, and the same immortal Glory.

Reflect on these Ends and Purposes, that you may see how far you *desire* to comply with them :—Examine yourself as to the Truth of Religion, in your Heart,—

* Heb. iv. 2.

† John xiii. 35.

and your Advance or Decline in it.—Meditate on the DEATH of CHRIST;—read those Portions of Scriptures which describe his * *Sufferings*;—or especially refer to them,—and join to these the Assistance of the best human Writers, that you can procure †.—But, above all, endeavour to bring with you, to the Table of the Lord, that HUMILITY and FAITH;—that LOVE and DEVOTION, which may make your Attendance acceptable to Christ, and useful to yourself.

And when you have received the Communion, endeavour to carry it in your *Memory* and *Heart* CONTINUALLY, and bear your Afflictions like one, who has seen the Representation of a suffering Saviour;—who has received such Favours from him,—and lies under such great and solemn Obligations to serve him faithfully during the Remainder of your Life.

Use of a spiritual Guide. At such Times *especially* (though not at such Times *only*) it will be your great Wisdom to make Use of the Opportunity you may have for conversing with some *spiritual Guide*.—The

* See particularly *Matt. xxvi., xxvii. Mark xv. Luke xxiii., xxiv. John xviii., xix.*

† See Dr. Wilson (the late Bishop of Man) on the Lord's Supper. As there are few religious Subjects, which have been more frequently handled, and perhaps I might add less understood, than the Sacrament, I would here recommend this short but clear Tract, which I most sincerely wish in the Hands of almost every Communicant, especially of the Patients in all our Infirmarys.---And I prefer this to every other on the Subject, for the following Reasons, (namely) There are several concise and affecting Meditations on the most pertinent Texts of Scripture---The Questions proposed for Self-Examination, are immediately founded on the Expressions so properly used in our Book of Common Prayer (see Bishop of Man on the Sacrament, Page 26.)---and the whole Communion Service is there printed in a large Letter, with useful Directions and suitable E ejaculations on the Sides.---So that it is remarkably well calculated to prevent the Inconveniency which I have often observed with Concern, when the Communicants are confused in turning backwards and forwards from their *Common Prayer* Book to their *Sacrament* Book, at a Time when their Thoughts should be all Attention to the Words of the MINISTER;---whereas such a Treatise as this would help devout Minds, without diverting them from the Duty in which they should be employed.

Minister who officiates, if he be that *worthy* Man, whom I hope you will always find him, will not look upon you with Indifference, or be less solicitous about your eternal State, because you are *Poor*; well knowing that every Soul is equally valuable in the Sight of its Creator, and that there is “*One Thing needful*” in every Station of Life, from the highest to the lowest.

*That done, the Poorest can no Wants endure,
But that not done, the Richest must be Poor.*

Nay more, such a Minister will not himself be content with reading the FORMS of PRAYER, or going through other outward Parts of Worship; but he will be glad to converse with every Person of the Infirmary, as Necessity may require, and his other Engagements permit.—It will be the very Joy of his Heart, to see that you are impressed with the Hand of God, while it is finiting you *, and that you will give him an Opportunity of contributing to your Improvements in Divine Knowledge, and Christian Piety.—He will gladly deny himself in some agreeable Visits abroad, or entertaining Studies at home, that he may, by this humble Office of Christian Charity, contribute to the Glory of God, and the Salvation of a Soul, which is to exist for ever.

And, besides the Assistance you may receive from him, who is so kind as to give you his *slated* Attendance, occasional Access will not be denied to the Minister of your own Parish or Congregation †, who, if he be within Reach, and understand his own Duty and Interest, will be glad of an Opportunity of visiting you, and conversing seriously with you.—He will even bless God with all his Heart for it, both as it may be a Means of present Service, and may open a Prospect, in case you should recover, of his greater Usefulness to you in the Course of his future Ministry.—And consequently will farther establish his Title to that *invaluable* Promise, and that *distinguished*

* 1 Sam. xxvi. 10.

† Care is taken, that Patients of ALL PERSUASIONS may be so disposed, as to be attended in the Manner they desire. See Northampton Infirmary Statutes, Page 46.

24 FRIENDLY ADVICE to a PATIENT.

Reward, "They that turn many to Righteousness, shall
“shine like Stars in the Firmament.” Dan. xii. 3.

Make a proper Use of this happy Concurrence of Circumstances.—Lay open to the one, or the other, or both, the State of your Mind.—Hear their Advices, Instructions, and Prayers,—and express an *unfeigned* Gratitude to them for all the *kind* Offices which they are ever ready to do you, in these Circumstances of Humiliation and Distress.

I farther reminded you, in the Beginning of this little Treatise, that as there are many *Mercies*, which you receive here, so also it is a Place where you are surrounded with many *Objects* and *Circumstances*, which may be very useful to you, if it be not your own Fault.

SECTION III.

Advice to a Patient, considering him as surrounded with several instructive Objects and Circumstances.

Advice on seeing Spectacles of Distress.

YOU see around you many under great and heavy Afflictions, perhaps much greater than your own.—And in all that you see, and in all that you feel, you may perceive the sad Consequences and Effects of SIN.—'Tis SIN that has, as it were, turned the World into one GREAT INFIRMARY.—'Tis SIN that has introduced all the Evils which we experience, and which we behold.—'Tis SIN that forces the compassionate Father of Men to have recourse to such smarting Rods, to humble and reform his thoughtless, foolish, rebellious Children. Lay it to Heart, and pray earnestly, that God would bless all these Things to you, and to your Fellow-Sufferers.

Think likewise of the infinite Love and Compassion of the LORD JESUS CHRIST, in bearing far more severe Pains and Torments for you than you now feel, or than any of your Fellow-Patients endure.—And once more think, if the Chastising Strokes of God's Rod be so painful and grievous, what must the Fierceness of his Wrath in Hell be?—What must those miserable Spirits endure, whom

God

God has FOR EVER cast away from his Presence *?—who are tormented in that Flame † prepared for the DEVIL and HIS ANGELS ‡;—who have no Eye to pity them;—no Hand to relieve them;—and no Hope of being released, even by Death itself; which they invoke, and it flies from them ||.—Oh how agonizing the Consideration! that TIME and DEATH are fled from their Call; and that Despair and Horror must be their Portion for ever more.

Learn Patience under your own Afflictions, when you see others, perhaps, so much worse than yourself;—or, it may be, languishing, while you are recovering;—growing worse instead of better, under the most proper Applications, and drawing near to the Grave. You may perhaps see some poor Creatures under the Necessity of losing precious and useful Limbs for the Preservation of their Lives.—Learn then, from every sad Spectacle of this Kind, to reflect how much more reasonable it is to give up the dearest Lusts, when they threaten, as most certainly they all threaten, the Life of our SOULS.—How well is it worth our while to cut off a Right Hand, or pluck out a Right Eye §, rather than by criminal Indulgence to bring Ruin on ourselves, and be cast into Hell, where, as OUR LORD tells us (THRICE, within the Compass of six Verses) their Worm dieth not, and (as He testifies FIVE Times within the SAME Compass) that the Fire is not quenched, Mark ix. 43, 44, 45, 46, 47, 48.

You have likewise Spectacles of Mortality perhaps near you; Death may come into the very Ward in which you are lodged, and you may see a dead Corpse, lying for a little while in the very next Bed †.—Oh! lay it to Heart:—Look upon that awful Sight,—and think what is become of the Soul, which lately dwelt

* Psalm li. 11. † Luke xvi. 24. ‡ Matt. xxv. 41.

¶ Rev. ix. 6.

§ Matt. v. 29.

† It is well known, that it is usual in INFIRMARIES very quickly to remove Corpses into the DEAD-HOUSE, to prevent the Inconvenience which might arise from their continuing lying among the Patients.—Nevertheless, while the Spectacle is before their Eyes, it is so affecting, that I could not refrain from mentioning it.

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in that forsaken Clay!—What a great Change has it already proved! An Hour or two ago it was with you, and its Fellow-Patients;—but now it is with Angels, or with Devils,—triumphing in the Presence of CHRIST, or bemoaning itself in Chains of Darkness. “ So (may you say to yourself) so must I in a little while, even though God should bless the Means of my Recovery from my present Illness; so must I in a few Years, and perhaps in a few Days, lie cold among the Dead;—and so must this immortal SOUL, this too much neglected SPIRIT of mine, be an everlasting Inhabitant of Heaven or of Hell.—Lord, quicken me by this awful Providence;—and so teach me to number my Days, that I may apply my Heart unto true * Wisdom.”

Advice on having Opportunities of doing Good.

Once more consider, that the Providence of God has brought you into a Place, where, perhaps, you may have an Opportunity of doing Good; which you should most joyfully embrace, to the utmost of your Power.—How ill soever you are, you may perhaps do some Good,—as an Example of Patience, and of Gratitude,—by a quiet Submission to God’s Hand,—by a thankful Compliance with all the Methods of Cure,—and by behaving with a becoming Respect to those who have the Care of you,—endeavouring to make that Care as light and easy to them as you can, and to give them as little Trouble as possible.

Advice in Case of Amendment. If it please God, that you recover a little, or if under your Illness you are capable of moving about, which is often the Case, there are many other Ways, by which you may, perhaps, be useful in the INFIRMARY.—For Instance;—by Reading to others,—and by teaching them to read; by learning some of them to write and cast Accompts;—or by instructing them in the Catechism, &c.—by Working for them;—or by Assisting, which in Duty you ought, under the Direction of the MATRON, in attending upon others;—and by taking proper Times and Seasons of speaking to your Fellow-Patients, comforting them under their Pains

* Psalm xc. 12.

and Sorrows, by *advising* them for their spiritual Good,—and cautioning them tenderly and affectionately against any Thing which you see amiss in their Conduct.—You will yourself find the *Pleasure*, the *Benefit*, the *Reward* of this; and therefore you will not think I have improperly added this to the other Circumstances which may be useful to you, if it be not your own Fault.

If you find no immediate Benefit by the Advice, if no Method used for your Recovery, be not Relief should be impatient,—nor by any Means envy such obtained. Suspect not the Skill, or the Integrity of those who have the Care of you; for the PHYSICIANS of PRINCES are often *unsuccessful*, and even the ROYAL Patient grows worse and worse under their Care;—nay, the *most judicious* PHYSICIANS THEMSELVES are at last obliged to submit to Death.—If therefore you receive any Benefit, be very thankful to God for it, though the Amendment be ever so small;—or if no Relief CAN be obtained *, yet remember that it is GOD'S WILL;—what HE orders (who is WISE as well as GOOD) is always best;—to which if you submit, and endeavour to improve the Dispensations of his Providences, it will be, in the End, to your everlasting Advantage.

* If this should be the Case of the Irreligious, surely they should not delay an Hour or a Moment; but instantly prepare for the unavoidable or approaching Change.—If of the Religious, they will know the Value of the following PROMISES, namely, “Fear thou not, for I am with thee: Be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the Right Hand of my Righteousness.” See Isaiah xli. 10.

“ Yea, though I walk through the Valley of the Shadow of Death, I will fear no Evil, for Thou art with me, thy Rod and thy Staff comfort me.” See Psalm xxiii. 4.

“ My Flesh and my Heart faileth: but God is the Strength of my Heart, and my Portion for ever.” See Psalm lxxiii. 26.

“ Thanks be to God, which giveth us the Victory, through our Lord Jesus Christ.” See 1 Cor. xv. 57.

These comfortable and precious Promises, if FIXED in the Memory, and rendered familiar to the Mind, will, I doubt not, revive the Heart, when no Cordial can support the sinking Body.

But if you should recover, be not *unmindful*, when you leave the Infirmary, to report of Recovery. what Good you have seen and received there, with Thankfulness: — Particularly for some Time after you have received this Benefit, return thanks to God for your Recovery, using the Prayer for this Purpose, inserted at the End of this Treatise, or any other to the same Effect. — And as for what may have been amiss (which I hope in such Societies will be *very little*) blaze it not abroad, to promote a *Prejudice* against such Places, which would be *very ungrateful*, and *very mischievous*; but give proper Hints of it in the first Place to the Officers, or superior Servants within the House; and if that should not be found sufficient, then to the Governors, or Trustees, who will always have it in their Power to rectify what has *really* been wrong.—Such respectful Remonstrances will then be *well taken*, and may be the Means of doing a general Good.

And it is very probable you will, at your *Advice on Diffusion* going out of the *Infirmary*, have some little *Treatises* given you, suitable to the Circumstances of your Recovery: Read them with *Diligence* and *Care*,—lay the Contents seriously to Heart,—and charge it on your Conscience, that you *never, never, forget* “*the Vows you have made in Trouble**,” and the merciful Hand that has brought you out of it.

The FRIENDLY ADVICE † you are now reading, which will still remain in your Possession, may have its *future* as well as *present Use*;—and I hope it will be made much

* Psalm lxvi. 14.

† This FRIENDLY ADVICE to a PATIENT, is given away at the Northampton Infirmary (and at several others) to all the *Out* as well as *In-Patients*, on their Admission, by the Chairman, who strictly enjoins them to make a proper Use of it; not only while they *continue PATIENTS*, but so long as it shall please God to spare their Lives *after they are discharged*.

Bishop Gibson's SERIOUS Advice to Persons lately recovered from Sickness, is likewise given away at this Infirmary, and at most others, to all such Patients as have received a Cure there.

more familiar to your Mind by continued Use.—One of the first good Effects of which will certainly be your constant Attendance (at least weekly) on PUBLIC ORDINANCES;—and especially the SACRAMENT, for you will easily perceive, that many of the Thoughts *here* suggested will have a Tendency both to convince you of the Importance of such Institutions, and to prepare you for an Improvement of them, agreeable to the great Purposes designed in their Appointment.

The Conclusion. To conclude—This is plain, but serious, and I hope, suitable Advice. I once more recommend it to your attentive and repeated Perusal, hoping it may engage your particular Regard, as coming from the Hand of a PHYSICIAN;—a Consideration, methinks, which should at least affect those Patients who are under my personal Care.—At the same Time, I recommend you to the Protection of Heaven—hearly wishing your Recovery from your Illness, if it be the Will of an All-wise and gracious GOD; and (however that may be) a religious Improvement of these “*comparatively light* Afflictions, which are but for a Moment, “that they may work out for you a far more exceeding “and eternal Weight of Glory. 2 Cor. iv. 17.”

To have contributed in any Degree to so excellent an End, will be at once my Delight and Reward.—I tenderly commiserate your Calamity, I regard you as a Partaker of the same Human Nature, and Christian Profession.—I desire to approve myself your sincere Well-wisher, by every Office of Humanity and Charity within my Power; and have therefore for *your* Good, and as what I apprehend to be *my* Duty, given you this very important, and very friendly ADVICE: In the strict Observance of which you will promote your own most valuable Interests, and my inexpressible Satisfaction. This is a Return which I may reasonably expect on *your* Part, and I *here request* it of you—and may God Almighty assist with his Blessing the Endeavours on *both* Sides, that in the great Day of Accounts, *neither* of them may be found fruitless.

Northampton,
July 9, 1748.

JAMES STONHOUSE.

D. 3

The

The whole of this ADVICE reviewed, and summed up in a PRAYER.

Submission and Confession. A Lmighty God, the Father of our Lord Jesus Christ, I adore thee as the wise

and gracious Governor of all thy Creatures, and the sovereign Disposer of all Events.—I acknowledge thy Hand in the Afflictions under which I now labour; and I confess, that they are far less than mine Iniquities have deserved.—May I have Wisdom and Grace to improve the afflicting Stroke of thy Rod, and discern Him, who has appointed it; and though this Calamity is not joyous, but grievous; may it hereafter bring forth in me the peaceable Fruit of Righteousness.

Thanksgiving. I thank thee, O LORD, that I am brought into this Infirmary: I praise thee for all the Accommodations, Refreshment, Comfort and Help I here have: I glorify thee, that thou hast put it into the Hearts of our kind Benefactors, to provide such Places of Reception for those in my Circumstances. May thy Blessing attend all such Friends to Mankind; and mayest thou direct and prosper all their Endeavours for my Good, and that of others in the same afflicted Condition.

Prayer for Improvement of Sickness. Grant, O LORD, that I may search and try my Ways, and again turn unto thee.— May I improve the Leisure of such a State as this to examine my own Heart; and may I be led to form a right Judgment of myself!—If I am yet an unreformed Sinner, discover to me, I beseech thee, my Danger, and my Misery; and give me by thy renewing Spirit, an unfeigned Repentance towards God, and a true Faith in Christ, that I may turn from every Sin, and devote myself for ever to thy Service.—If I am already in a State of Acceptance with thee, strengthen, I beseech thee, all my Graces more and more, and subdue all the Remainders of Sin in my Heart; and particularly, teach me Righteousness by those Things, which I now suffer.

Gra-

*Prayer for Improvement of
the present Ad-
vantages.*

Graciously assist me, O God, that I may religiously improve all the Advantages I here enjoy: May I carefully read thy Word, thankfully receive the Admonitions of thy Ministers, heartily join in their Petitions, and devoutly remember my SAVIOUR's Death, especially at the Sacrament; and may all these Sights of Sorrow and Distress, lead me to reflect on the Evil of Sin, and on the Love of CHRIST, manifested in those Sufferings which he endured for my Sake: He went about doing Good; May I, when I have any such Opportunity here, embrace the Occasion with Readiness and Thankfulness.

Prayer for Success ; and for Support. LORD, if it be thy heavenly Will, (for without thy Concurrence, vain is the Skill of the most judicious Physician) give Success to the Means employed for my Recovery, and restore me to Health, Comfort, and Usefulness again; nevertheless, if thou seest fit, in thine unerring Wisdom, to deny my Request, "thy Will be done!" "Support me under the most incurable Evils, and grant "that I may not think it long to wait thy Leisure, who "hast condescended to wait so long for the Return of a "Sinner. Let me see LOVE in thy Rod, as well as JU- "TICE in all thy Dealings: And while my outward Man "decays, may the inner Man be renewed Day by Day."

For an easy and happy Death. O LORD, if thou art pleased that this Viscitation shall be a Sickness unto Death, and that HERE I must die, prepare me for that important Hour; give me an easy and comfortable Passage out of this Life, and take me into thy heavenly Presence, where Sin and Sorrow shall be no more. This, and whatever else thou seest necessary or expedient for me, I beseech thee to grant, for the Sake of Jesus Christ my Lord, into whose Hands I desire daily to commit my Spirit; and to whom, with Thyself and the Holy Ghost, I would ascribe everlasting Praises. Amen.

N. B. The Petitions of this Prayer are all independent one of another, so that could it be learnt by Heart, the Patient might repeat any one of them separately, and by adding his hearty Amen to it, make a short and distinct Prayer of it without wearying himself, or distressing exhausted Nature, which frequently requires Rest.

A Prayer to be used during Sickness.

☞ If the sick Person so very ill, that he cannot read this himself, he may desire some Friend to repeat it to him; but he must be sure devoutly to make it his own, and at the Conclusion of it add his hearty Amen.

ALMIGHTY and most righteous LORD GOD, in whose Hands are the Appointments of Life and Death, give me Grace to consider, that this my Sickness is of thy sending; and to acknowledge the Justice, as well as the Mercy, of thy Visitation, and my Sufferings. May I look up to Thee for Strength to bear, and Grace to profit by it. It comes, O GOD, as a Scourge for my Sins, which is to make me see, feel, and avoid them; as thy Medicine to cure my spiritual Diseases; and as thy fiery Trial, which is to prove me, and to purge away my Dross. Let it not fail, LORD, in answering these gracious Purposes. Bring to my Mind all such Considerations as may revive, succour me, and raise me above all Discouragements and Fear. Let my Thoughts, under this Visitation, be only those of Love and Thankfulness; of Resignation and Obedience; of Humility and Hope in thy Mercy. Give me, I beseech Thee, a full Trust in thy most gracious Promises, nor let me shew any indecent Carriage in my Afflictions, which would add to my Guilt, if I die; or to my Remorse and Shame, if I live.

Father of Mercies pity thy sick Servant, and out of Compassion to my Weakness, lessen my Sorrows. Pardon my restless Complainings, and support me under them by thy Comforts. Direct and recompense the Labours and Kindness of those, who charitably and friendlily attend me in my Sickness. Keep me always submissive and devout towards Thee, and no Ways impatient, or ungrateful towards those around me. May thy Blessing accompany all their Endeavours, for my Good, and all the Medicines directed. Put an End, in thy due Time, to my Disease

Disease [or to my Pains] and either restore me to my Strength, Health, and Ease, granting me the Mercies of a longer Life; or else prepare me more immediately for a blessed and comfortable Death, for our LORD JESUS CHRIST's Sake, who died for my Sins, and rose again for my Justification. Amen.

A PRAYER to be used after Recovery.

Q. Has GOD mercifully restored you to Health? Surely you cannot doubt the Obligations you lie under, to be thankful for it. Shocking indeed, that out of ten Lepers cleansed, only one should return to give Glory to GOD: But take Care that you follow not the Example of the Nine, for Instances of such Ingratitude are too common. See Luke xvii. 17.— After Recovery therefore use the following, or some such Prayer.

MOST gracious and merciful GOD, the Fountain of Life, I return Thee humble and hearty Thanks for having spared the Life of thy Servant: I adore Thee as the Author of my Cure, and praise Thee for the Success thou hast given to those Applications which were the Means of effecting it. May I remember the Chastisements, the Instructions, and the Deliverance I have received; and may I be enabled to perform the good Resolutions I made in my Sickness. As Thou hast condescended to hearken to the Prayer of so sinful a Creature, may I call upon Thee as long as I live. Being made whole, may I go away and sin no more, least a worse Thing come unto me. Having known the Bitterness of Affliction, may I pity and endeavour to relieve those who labour under it: And may I never forget my Obligations to Thee, and the Kindness of those about me [especially to the Subscribers of this Infirmary, and my other Benefactors] whom I humbly recommend to thy continued Kindness, and everlasting Favour, through JESUS CHRIST my LORD and SAVIOUR. Amen.

An Exhortation to a general Concurrence in promoting Christianity, as the certain Means of Happiness.

Having now finished the FRIENDLY ADVICE to a Patient, I must here bespeak the Candour of every one (especially of the learned Reader, if any such should descend to examine it minutely) to excuse the Imperfections and Defects which he may meet with in this little Treatise.—I am far from the Arrogance of supposing, that such will not frequently occur to his Observation; but I would hope that whatsoever is deficient, or less intelligible than might be wished, will be supplied, explained, or enforced by the Kind of Offices of benevolent Clergymen, and other serious Christians, who may visit the Afflicted in our Infirmaryes, or elsewhere; and I shall only beg Leave to remind my Readers in general, of a very obvious, but yet a very important Remark;—namely, That to attempt, at least, to dissipate that Cloud of Ignorance, which has overspread the Generality of our Fellow-Creatures; and to let in the Light of the GOSPEL upon their benighted Minds; to contribute, as far as in us lies, within our respective Provinces, to suppress Vice; and to promote practical Religion in our Neighbourhood; is the common Concern, and not confined to a peculiar Order of Men.

It is in the Power of every private Christian to suggest religious Hints to his Relations, Friends, and others:—Such Hints, judiciously timed, may, through the Grace of God, awaken the careless; reclaim the vicious; and set forward an universal Reformation:—A Work this of the utmost Importance, both to the flourishing of our civil Constitution, and to the Maintenance of the Protestant Cause;—and, in short, to the whole of our present and eternal Welfare:—A Work, which we cannot reasonably hope to see accomplished, without the Concurrence of many Hands; and which (as in the Case of a spreading Conflagration, or a prevailing Rebellion) calls aloud for Help from every Quarter: A holy Silence

is nevertheless that Man's Duty who suspects, he shall injure the Truth (for want of Talents or Prudence) by endeavouring to enforce it.—He may, however, promote the Gospel in his Practice, by a holy Life and Conversation.

These Considerations, and the Motives alledged in the Prefatory Advertisement, have induced me to throw in my Mite towards this great and necessary Undertaking.—I have endeavoured to obviate all *just* Censures; but there is a Disposition which *may*, which doubtless *will*, incline some to make the Design itself, and the Execution of it by a Physician, equally the Subjects of Ridicule.—I am far from desiring to contend with such: Let them enjoy, to the full, any Triumph, *real* or *imaginary*, over me, as the Writer: The Cause of Christianity, in which I have engaged, will be ever superior to their utmost Efforts; and *mine*, howsoever weak they may appear, will be abundantly repaid by that Satisfaction which arises from the Convictions of Truth, a Fidelity to Christ, and the Consciousness of Sincerity.—May others, whose Influence is more extensive, exert themselves with superior Advantage; may *their* Endeavours be attended with more abundant Success; may *they* be enabled to remove the CAUSES of that Corruption and Remissness which hinder the good Effects of Instructions and Exhortations;—and may all, rich and poor, high and low, join to accomplish this momentous Design; duly reflecting, that none of us can long have any Opportunity of glorifying God in our Lives and Conversation; and that therefore it is highly incumbent on us to do Good, while we have it in our Power, since “*the Night cometh, when no Man can work.*”

UPON THE WHOLE, let us always be mindful of these very important Truths; namely, that Modes and Forms, Habits and Ceremonies, can never be *Essentials* of Religion; but that Peace and Humility, Meekness and Charity are so:—that Guilt is the certain Spring of Anxiety; that to be *Good* is to be happy; that Increase of Goodness is Increase of Happiness; that Angels are happier than Mankind, because they are better;—and

and that the whole System of Christianity (which is the fulfilling the Law and the Prophets) tends to produce the utmost Perfection of Goodness, attainable by Mortals in this Life, in order to the Acquisition of eternal Life, and eternal Happiness hereafter.—Were *these Truths* implanted deeply in all our Hearts, we should soon find such a Reformation, as every good Man would wish, though perhaps none can expect.—It is our Duty, however, to pray for it daily, and to promote it to the utmost of our Power—and I am therefore unwilling to suppose that any of my Readers will refuse fervently to unite *their Petitions* with *mine*, that the glorious God, who is the Creator and Lover of Mankind, would afford us his all powerful Grace, that we may respect *these Truths* as they deserve, that we may use the *Means* for the Attainment of that great End, which his infinite Goodness has proposed; and that we may, at all Times, and in all Places, be ever careful to do our Part towards it; always remembering, “that for this Purpose was the Son of God manifested, that he might destroy the Works of the Devil; and purify to himself a People zealous of good Works.”

F I N I S.



Martha Grayson Davis

whose only daughter was Lydia
Lindbergh Davis who married
William Brewster & had three
sons & one daughter - the
son was a secondly - James
Lindbergh who became the
daughter of a man exalted
and a statesman

who was half Sister to
William Peter Lennell
of Bristol

& George Lennell of Bath
who was Father to Wm Lennell
Bess & Mary Jane
Lennell the first Dons of

of the above of Cheltenham
Wm Bess Lennell is living
now - 1875 - at a very advanced
age - in George St, North
London

